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den Jahren 1852-3 (Leipzig, 1853, G. Duden); *Bericht über eine Reise nach den westlichen Staaten Nordamerikas* (Bonn, 1829); *Sealsfield's Morton oder die grosse Tour*; *George Howard's Brautfahrt, Der Squatter Regulator* and *Das Cajütenbuch*.—The details of these investigations are soon to be published in *Americana Germanica*.

In his paper on *Taine*, Dr. H. P. Thieme offered an explanation of Taine's salient quality, based on psycho-physiology. Taine's system and salient quality are inseparable and lead to a high standard of morality; a morality whose province lies in the tearing down and building up of the physical organism, from which evolve the psychic or moral phenomena.

Of the paper on *The Development of the Middle High German Ablaut in Modern German* by Dr. Paul O. Kern, of the University of Chicago, only that portion dealing with the development of the MHG. preterite into its present form was presented, 1. the appearance and disappearance of subdivisions, 2. the leveling out of sing. and plur. 1. In series i, *ē* as well as *ei* seems to have been simultaneously supplanted by the vowel of the plural; in ii *ou* yielded to the *ō*-class. In iii we find *o* (Brenner, *Grundzüge* § 56) and *schund* (*Z. f. d. Phil.* xxxii, 108 f.) by the side of the old sing. *a*. For the new *o*-classes in iv (*befohl*) and v (*wog*) see von Bahder, p. 109, 110. 2. The victory of the vowel of the plural in all classes but one is due to the following causes: its domination within the tense (i, ii, iv, v), re-occurrence in the past part. (i, ii, iv b (*befehlen*) v b (*wegen*)), furnishing a means of differentiating from the new present (i, ii) and vowel lengthening (iv a, v a). Von Bahder's suggested explanation of the retention of MHG. *a* in iii needs modification. The *ä*-subjunctives do not appear before or simultaneous with the *u*-plural (cf., for example, *Americana Germanica* i, 3, 46). The pronunciation *fünde* for *funde* removed the latter from its indicative by grouping it with the pres. This reduced the majority of the vowel of the plur. in the pret. ind. giving the sing. an even chance.

The following officers were elected to serve for the ensuing year: President, Starr W. Cutting, University of Chicago; Secretary and Treasurer, Raymond Weeks, University of

Missouri; First Vice-President, Violet D. Jayne, University of Illinois; Second Vice-President, John R. Effinger, Jr.; Third Vice-President, Laurence Fossler, University of Nebraska; Members of the Council, C. Alphonso Smith, University of Louisiana; A. R. Hohlfeld, University of Wisconsin; W. E. Simonds, Knox College; C. von Klenze, University of Chicago; C. W. Eastman, University of Iowa. The next annual meeting of the Central Division of the Association will be held in Chicago.

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CHAUCER'S *lavender*.

CHAUCER uses the word *lavender* only once. It occurs in the *Legend of Good Women* (l. 358), in the following brief description of Envy:

Envye is lavender of the court alway;
For she ne parteth, neither night ne day,
Out of the hous of Cesar; thus seith Dante;
Who so that goth, algate she wol nat wante.

'Dante' means *Inferno* xiii, 64, and the passage there (as quoted by Skeat) runs as follows:

La meretrice, che mai dall' ospizio
Di Cesare non torse gli occhi putti,
Morte commune, e delle corti vizio,
Infiammò contre me gli animi tutti.

Skeat glosses Chaucer's *lavender* as *laundress*, *washerwoman*; and in his note (Clar. Press ed. of *Leg. of Good Women*, p. 143) says that Chaucer "has neatly substituted *lavender* for the *meretrice* of the original," and he adds (*Works*, vol. iii, p. 304) that the "presentation to us of Envy as the person who washes all the dirty linen of the court, is particularly happy."

The figure does not seem to me such a happy one, and I cannot think that Chaucer means to say all this by his word *lavender*. It is not his habit to drag in such remote and hidden allusions, especially when there is no suggestion of them in his originals. The word here is evidently a fair equivalent of *meretrice*; and this meaning is, I think, safely established by the following quotations. Here as ever the *Oxford Dictionary* (though it does not de-

fine Chaucer's word correctly) gives generous assistance. Under the forms *lavender*, *launder*, *laundress*, two definitions of the word are given: 1. a person who washes linen; 2. a caretaker of Chambers in the Inns of Court. Chaucer's word is quoted under the first head. The use there and in other places will help us to arrive at a third definition.

One of the earliest occurrences of the word is in the legend of St. Brice (*Alleng. Leg. Neue Folge*, p. 156):

þan bifell on þis manere :
A woman þat his lander was
In þat tyme had done trespas :
Flesly scho had hir body filde,
And was deliuer of a knaue-childe.

This *lander* was one who "come and gede, and wessche his clothes, when þai had nede," and the innocent St. Brice is accused of complicity in her 'trespas.'

In a fourteenth-century ballad (Wright, *Specimens of Lyric Poetry*, p. 49), in which an old man describes the joys of his youth, we again find the word in evil surroundings:

Whil mi lif wes luther ant lees,
Glotonie mi glemon wes,
With me he wonede a while;
Prude was my plowe fere,
Lecherie my lavendere,
With hem is gabbe and gyle.

The dictionary reference to Barbour's *Bruce* again does not bring out the specific color of the word as there used. It occurs in the episode of the king and the laundress in labor (xvi, ll. 270-292), and the laundress is here taken as the type of a creature least worthy the king's notice.

To these three examples of the use of the word may be added another, taken from the story of Edmund Levesegge, an unpublished narrative preserved in a British Museum manuscript (Addit. ms. 34, 193), of which I possess a copy. The story tells of a vision which came to one Edmund Levesegge of Frome, in the county of Somerset, on the eve of the feast of Corpus Christi, 1465, during a time of pestilence. In this vision Edmund is directed to proceed to the University of Oxford and spend some years there in the study of theology. He receives specific directions as to his behavior

there, and certain pleasant vices he is warned against, among them one in the following words:

Also she seid I charg þe þat þou go neuer to þi lauender howse ne lett her com in þi chamber as long as þou art in Oxforthe. Moreover I charge þe þat wat tyme þou felist þi flesch rebell agens þi saule, use þou to fast bred and watur, and on day in þe weeke I charg þe to fast watur, etc. (f. 130).

In two later occurrences of the word, the meaning *meretrix* is beyond question. In Greene's *Groatworth of Wit* (ed. Brydges, p. 65), in the tale of the evil life of Roberto, we are told that

"he had shift of lodgings, where in every place his hostess writ up the remembrance of him, his laundress, and his boy; for they were ever his in [that is, inn] household; besides retainers in sundry other places."

The context here shows that *laundress* can mean only *mistress*. Again in Webster's *White Devil* (act iii, sc. ii, p. 65, Symond's edition), Francisco, in turning over the leaves of a book which contains the names of all offenders lurking in the city says, when he comes to the large section devoted to the harlots:

Did I want
Ten leash of courtzezans, it would furnish me;
Nay, laundress three armies. That in so little paper
Should lie the undoing of so many men!

It is an interesting meeting of extremes when Spanish *cortesana* and French-English *lavender* come together in the same meaning.

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HEINE AND WILHELM MÜLLER.

I.

In the early years of his literary career, before he had gained such fame as to make him independent, Heine did not weary of casting about for patrons and friends among the prominent authors of his time. Even the incomplete correspondence in the last volumes of the Hamburg edition of Heine's works includes a considerable number of letters written